

*A collection of Ladakhi Proverbs.*—By THE REV. H. FRANCKE, *Moravian Missionary, Leh.* Communicated by the *Philological Secretary.*

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The Ladakhi word for proverb is *gtamdpe* [pronounced *stamspe*] which means 'word example.' *Stamspe* is the general term for what might be called quotations, the shepherd's calender and the popular moral code.

Ladakhi popular poetry has become famous for the frequent application of the laws of 'parallelism.' Many beautiful examples, illustrative of this form of poetry, will be noticed in the proverbs.

In the following each proverb will be treated in this way—

- (a) the Proverb in the orthography of Ladaki letter writing, (b) pronunciation, (c) literal translation [does not claim to be good English], (d) application, (e) grammatical and other notes.

Concerning the orthography of (b) the following will suffice: The vowels are the Italian vowels<sup>1</sup>, *ä* rather like *e*. All accents given, refer only to the stress. *sh*= $\text{sh}$ , *zh*= $\text{zh}$ , *ng*= $\text{ng}$ , *c*= $\text{c}$ , *ch*= $\text{ch}$ , *j*= $\text{j}$ , *ts*= $\text{ts}$ , *ths*= $\text{ths}$ . The unaspirated Tenuis holds the mean between English tenuis and media. Single *r*=Hindustani *r*. The *r* preceding a consonant is like the German guttural *r*, following a consonant it is like the English *r*, spoken quickly.

#### THE PROVERBS.

1. (a) དཔིད་ཉིལ་རིང་མོ་ལ་བྲང་བ་སྤྱུམ་དང་རྩོ་བ་སྤྱུམ།  
མི་ཚོ་རིང་མོ་ལ་སྦྱིད་བ་སྤྱུམ་དང་སྤྱུག་བ་སྤྱུམ།།

- (b) *spid' nyin ring'moa drang' sumdang dro' sum*  
*mi'thse ring'moa skyid' sum dang dug' sum.*

<sup>1</sup> They are long, when ending a syllable, short in all other cases.

- (c) On a spring day [there are] three colds and three warmths  
In a lifetime [there are] three happy [hours] and three  
unfortunate [hours].
- (d) Misery and happiness are well balanced in man's life.
- (e) *Spid nyin* is a *Compositum determinativum* formed from  
*spidka* and *nyima*. Also *drangsum*, *drosom*, etc., must  
be considered as *Composita*, which accounts for the  
missing articles; the termination *la* to be pronounced *a*.
2. (a) སྐྱིད་སྤུག་མི་ལ། མཛེར་བ་བྱིང་ལ།
- (b) skyid'dug mi'la, dzer'pa shing'la.
- (c) Fortune [comes] to man, [as] a knot to the tree.
- (d) No man knows the cause of a knot in a tree, just so  
unexpectedly misery and fortune come to certain  
people.
- (e) *Skyiddug* is *Comp. copulativum*.
3. (a) ཐིགས་པ་བསག་ན་གྲུ་མཚོ་གང།
- (b) thigs'pa sag'na gya'thso gang'.
- (c) If drops gather, [there is] a full ocean.
- (d) *Gang*, though of verbal derivation, is often used without  
an article to express the adjective "full."
4. (a) མཱ་སྲོའི་ནག་རང་དང་ལུག་ཁོག་ཟམ།  
སྲེལ་མདོས་མེ་ཚེ་དང་གཡག་ཁོག་ཟམ།
- (b) Ma'shroi nag'rang dang lug'khog zam'  
slel dos'moche dang yag'khog zam'.
- (c) With [at the time of] the *nagrang* festival at Mashro  
[the heat] is as great as the body of a sheep.  
With the *dosmoche* festival at Leh it is like the body of  
a Yak.
- (d) From the peasant's calendar. Because the festival at  
Leh is celebrated several weeks after that in Mashro,  
it is warmer then.
- (e) *Maspro* = great joy. Though in this proverb the  
original pronunciation of Leh = *slel* is retained, in  
ordinary speech *s* and *l* are dropped; final *l* shows a  
great inclination to disappear. Sheh, a village on the  
Indus, was originally spelt *shel*—crystal, because crystals  
are found in the surrounding hills. *Gyapo* is said  
instead of *gyalpo*, etc. *Slel* is supposed to have been

corrupted from *lal*, ruby, it having been the ruby in the crown of the old Ladakhi kings. *Dosmoche* and *nagrang* are both non-buddhist festivals. Although the *klu's* or water-snakes have nothing to do with them, they are Bon festivals, but attended by many buddhist priests and laymen. All evil spirits of the winter are driven into a cake, which is burnt outside the village. In Leh the fetish is formed of *mdosmo's*, see Jäschke's dictionary. In Mashro it is a black one. According to a different derivation this festival is called 'the black one' on account of the black coat of *Langdarma's* murderer whose deed is praised then.

5. (a) དེ་ལྷ་གྲུག་གི་དབུ་གཏོར་དང་ལྷ་ཁོག་ཟམ།  
 (b) spithüggi rgu'stor dang lug' khog zam'.  
 (c) At the time of the *rgustor* festival at *Spithug* [the heat] is like a sheep.  
 (d) Often said instead of the former.  
 (e) The name of the village *Spithüg* is said to have been formerly *dpethug*, 'the arrived at likeness.' The monastery of *Spithüg* was built after the picture of a famous monastery in Lhasa. *Rgustor* is a *Comp. determ.* composed of *nyergu*=29 and *storma*, offering. The devils are urged to enter a large cake, offered to them and the cake is burned outside the village. 29 is the date of the festival.
6. (a) ས་ལ་སྐྱ་རེ་སྒོ་རེ། མི་ལ་སྐྱིད་རེ་སྐྱུག་རེ།  
 (b) sa'la skya're sngo're mi'la skyid're, düg're.  
 (c) On the ground [it is] alternately grey and green, with man [there is] one turn fortunate, one turn unfortunate.  
 (d) See 1 (d).  
 (e) In Ladakhi a single *re* has often the meaning of some, for instance *lorela*, in some years. Here *re* forms *Composita* with *skyabo*, *sngonpo*, etc.
7. (a) ཁ་ལ་རྒྱུང་དུ་འབོར་དུས།  
 ཅི་གོན་འབྱུང་དེ་ཅི་ཟེ་ཡི་དུས།  
 (b) kha' ran'gu khor'dus, ci' gonbud'de, ci' zä dus'.

- (c) The time when the fly turns [flies] round the mouth, is the time of taking off all clothing and eating everything.
- (d) A description of summer in the peasant's calendar.
- (e) About *kha* instead of *khala* see 1 (e). If an *r* follows a muta, the muta is often dropped in Ladakhi, thus *rang* is said instead of *brang*; *ci* 'what' is used here in the sense of whatever.
8. (a) མཁར་རྫོང་གི་གཡའ་རྒྱུ་ལ་ལྟ་ལྟ།  
 རྒྱུ་སྒྲིའི་ལྷམ་རྒྱུ་ཡང་འབྲུད།
- (b) khar'zongi yachula lta'lta,  
 chu'bii ldam'chu yang bud'.
- (c) Whilst looking at the glacier water of the Kharzong pass the gathered water of Chubi (a village) is also lost.
- (d) take what is nearest!
- (e) refers to the system of irrigation. Notice the re-duplication of the verb, implying a durative sense = whilst.
9. (a) ར་མའི་ཁྲོལ་གོ་བ། ལུག་གི་ཁྲོལ་བེ་ཡ།།
- (b) ra'mä thro'a go'a, lug'gi thro'abe'a.
- (c) In the company of goats [he says] *goa*, in the company of sheep [he says] *bea*.
- (d) Said of a man, who has no will of his own,
- (e) *Goa* and *bea* imitate the voices of goats and sheep respectively.
10. (a) དཔིད་འབད་དུས། ལྷོན་སྤུ་དས།།
- (b) spid'bad'dus' ston'rdu'dus'.
- (c) Spring is the time of working, autumn the time of gathering.
- (d) Do everything at the proper season.
- (e) The two sentences consist each of a three-syllabled  
*Comps. determ.*
11. (a) དཔིད་འབད་དུས་ལ་མ་འབད་ན། ལྷོན་སྤུ་དུས་ལ་འབྱོད་འདུག།།
- (b) spid' baddusla mabad'na, ston'rdudusla gyod'dug.
- (c) If you do not work in the spring working time, you will repent in the autumn gathering time.
- (e) Notice the change of *s* into *r* in *rdu* = gather.

12. (a) ལ་དྲགས་ཀྱི་ཞིང་ཚེས་དང་མཉམ་བོ་འབྲུག་ལྗིང་ན།  
མདོ་ཤ་གི་ལིང་ལ་སྟོན་ཐོག་ཐོབ་འདུག།
- (b) Ladag'skyi zhing'shmos dang nyam'po drug' ldir'na,  
do'sha gil'idla ston'thog thob'dug.
- (c) When at the time of ploughing in Ladakh the thunder  
sounds, they receive a harvest in *dosha* [lower Ladak]  
and Gilgit.
- (d) Peasant's calendar. Lower Ladak and Gilgit have an  
earlier harvest than Leh.
- (e) *Ldirces* is the Ladakhi for *adirba*. In this Proverb the  
Genitive in *kyi* is pronounced in full. The ordinary  
Ladaki Genitive has a simple *i*.
13. (a) ཡུན་རིང་ན་བྱ་རོས་ལྗོང་བོ་ཚོད།
- (b) yünring'na ja'ros ldong'bo chod'.
- (c) After a long time a dead bird [which is blown by the  
wind against the trunk of a tree] cuts the trunk.
- (d) With perseverance great things can be done.
- (e) *Ldongbo* = *sdongbo*.
14. (a) གང་ཀླས་ཀྱི་ཡང་མ་ལ་ལྟ་ལྟ།  
དཔེ་ཐུག་གི་སྐྱོབ་ཡང་འབྲུད།
- (b) gang'lessi yang'mala lta'lta.  
spid'thuggi sor'gob yang bud'.
- (c) Whilst looking at the good barley of Gangles (a village)  
the rough straw of Spithüg is lost.
- (d) See 8 (d).
- (e) About *lta'lta*, see 8 (e).
15. (a) བྱ་ཚང་མ་བྱ་ཡུལ་ལ་སོང།  
བྱ་ངན་འུ་ཏུ་ཏུ་ཚོ་ཤལ་མཚུག་ལ་ལུས།
- (b) ja'thsang'ma ja'yulla song'  
jangan' ututu'tse shul'juglalus'.
- (c) All birds have gone to birdland.  
The bad [stupid] bird hoopoe has remained to the last.
- (d) When a bad thing has been done by several, all who can,  
disappear, the one who remains, is punished for all.

16. (a) དབྱར་ཉིན་ལོག་སྟེ་མན་ནས་རྒྱུ་མི་དབབ།  
 དགུན་ཉིན་ལོག་སྟེ་མན་ནས་གང་མི་དབབ།  
 (b) yar'nyin log'ste man'ne drob' mi bab',  
 gun'yinlog'ste man'ne drang' mi bab'.  
 (c) Unless the summer-day returns, heat will not come down.  
 Unless the winter-day returns, cold will not come down.  
 (d) Everything will come at the proper season.  
 (e) *Mannas*, a gerund of *man* = to be not, used in the sense of  
 unless, besides, etc., *yarnyin*, *gunnyin*, see *spidnyin* in 1.
17. (a) མཚན་སྟོད་ལ་དཀོན་མཆོག་ལ་གསོལ་བ་བདབ་དགོས།  
 མཚན་དཀྱིལ་ལ་གཉིད་ལོག་དགོས།  
 མཚན་སྐྱད་ལ་འཇིག་རྟེན་གྱི་ལས་ལ་བསམ་བ་བདང་དགོས།  
 (b) thsanstod'la konchog'la so'va tab'rgos  
 thsanskyil'la nyid'log rgos.  
 thsan smad'la jig'stenni las'la sam'ba tang' rgos.  
 (c) In the first part of the night you must pray to God.  
 In the middle of the night you must sleep.  
 In the last part of the night you must think of the work  
 of this world.  
 (e) For *sova* instead of *solva*, see 4 (e). In *dgos*, must, the *d*  
 is turned into *r*, *rg* is pronounced like *ch* in Loch, lake.
18. (a) ཤ་བ་རི་དྲལས་རི་ན་འགྲུལ་བ་མིག་གི་རྒྱན།  
 དམན་ཚང་མོ་སྤང་ན་འགྲུལ་བ་ཡིད་ཀྱི་རྒྱན།  
 (b) sha va ri'dags ri'na drul'va mig'gi gyan',  
 sman thsar'mo shrang'na drul'va id'kyi gyan'.  
 (c) The deer Shava walking in the hills is the delight of the  
 eye, a fine girl walking in the street is the delight of  
 the heart.  
 (e) Notice the classical Participle in *va* in *drulva*. In proper  
 Ladakhi the ending *khan* would be used.
19. (a) ལྷག་སྐྱའི་ཤོ་རེས་མ་སྐྱའི་ཤོ་རེ་ལ་ཁྲིལ་འདུག།  
 (b) Stag'nā sho'res Mash'roi sho'rela threl'dug.  
 (c) The harelipped man of Stagna [a village] laughs at the  
 harelip of Mashro.

- (d) Everybody sees only his neighbour's fault, not his own.  
 (e) *Stagna* = tigernose, on account of a hill of such shape. In the Instrumental *shores*, the *s* is pronounced distinctly, although in pure Ladakhi *shores* would be spoken *shorei*.

20. (a) རྒྱུ་ལྷོ་ལྷོ་ལྷོ་ལྷོ། ཉེ་ལྷོ་བུ་བུ་མ་བུ་ངང་།།  
 (b) chu'ithsod'la lta'ste, nya'la bar'zum ma tang'.  
 (c) Do not grasp a fish, unless you know the depth of the water.  
 (d) Do not accuse a man before the court, unless you know how rich he is. (Refers to the former bad management of justice in Ladakh).  
 (e) The *ma* = not, of the second sentence silently refers also to the first.
21. (a) རྩོམ་མཐོང་ཆག། བོང་ཞེན་ལག་ཆག།།  
 (b) sta'zhon go'chag, bong'zhon lag'chag.  
 (c) Horse-riding [may cause] head-breaking, donkey-riding [may cause] hand-breaking.  
 (d) It is safest to remain low and humble.  
 (e) The two sentences consist each of a two-syllabled *Comp. det.*
22. (a) རྩོམ་མཐོང་ཆག་ལྷོ་ལྷོ་ལྷོ་ལྷོ།  
 བོང་ཞེན་ལག་ཆག་ལྷོ་ལྷོ་ལྷོ་ལྷོ།།  
 (b) sta'la shmig'pa gyab'ces thong'ste, bon'gui ra'go ma skyang'.  
 (c) Seeing [them] shoeing a horse, you must not stretch the donkey's foot [for shoeing].  
 (d) Do not imitate high people and become a fool.
23. (a) བུ་ལོན་མེད་ན་ལག་མི་དང་།  
 རྩོམ་མཐོང་ན་རྩོམ་མཐོང་།།  
 (b) bu'lon med'na lag'midang' thser'ka med'na star'gan nyos'  
 (c) If you have no debts, you may be security for another ; and if you have no sorrow, buy an old horse !  
 (d) A rich and happy man may do some stupid thing.

24. (a) ཨ་བུ་ཤི་ཡིན་བསམས་ཅིན་ན།  
 དྭ་གྲོ་ཞིག་ལ་ཅི་ལ་མ་བཙོངས།།
- (b) a'ba shi'in sam'spinna  
 star'gan cig'la cila ma tsong's.
- (c) If you thought [knew], that father will die,  
 Why did you not sell him [before dying] for an old horse.
- (d) Used derisively. You could not help your misfortune  
 just as you cannot sell your father.
- (e) *Samspin* a contraction of *bsamspa yin*.
25. (a) བཟོད་པ་ལྷ་བྱའི་དག་བ་མེད།  
 ཞེ་སྤང་ལྷ་བྱའི་སྲིག་བ་མེད།།
- (b) zod'pa lta'bui ge'va med  
 zhed'dang lta'bui dig'pa med.
- (c) There is no virtue like patience ;  
 There is no sin like hatred.
26. (a) ལྷ་མ་རང་མགོ་མ་འཕྱོན་ན།  
 གཤེན་པོའི་ཡར་འཕྱོན་ཅི་བཙོ་ཡིན།།
- (b) La'ma rang'go ma thon'na  
 shin'poi yar'dren ci co'in.
- (c) If the Lama's own head does not come out [cleanly],  
 how will he manage (do) the drawing upwards of the  
 dead.
- (d) Used for deriding the immoral life of the lamas.
- (e) *Thonces* is verb neuter of *btonces*, to put out.
27. (a) ཤི་སོང་ཤི་སོང་ཟེར་ན།  
 གཤེན་མིག་རི་ནས་ལྷ་ཡིན།།
- (b) shi'song shi'song zer'na  
 shin'mig ri'nā lte'n.
- (c) If you say " he is dead, he is dead,"  
 The eye of the dead will look out of the hill.
- (d) Ladakhi superstition. It is not good to speak much of a  
 dead man, his eye might frighten the speaker.



(e) For the *n* in *shinmig* or *shinpo* see also *nyin* derived from *nyima*. Syllables ending in a vowel are inclined to add a final *n*, see also *mentog* from *metog* and many others.

28. (a) རང་སྐོན་ཕད་གང་འབོར་ཏེ།

སི་སྐོན་སྐྱེ་གང་ལ་མ་བྲེལ།།

(b) rang'skyon phad'gang bor'te  
mi'skyon rgye'gangla mathrel'.

(c) Putting aside the large bag [*phad*] filled with your own faults, do not mock at the little bag [*rgye*] of your neighbour's faults.

(e) *Rang skyonphad gang* and *misky on rgye gang* are *Compos. determ.* Notice the change of *s* into *r* in *rgye*.

29. (a) རང་ག་དོང་མ་སྐོང་སྟེ།

སི་ག་དོང་ལ་ལྷན་མོ།།

(b) rang'dong ma thong'ste  
mi'dongla stad'mo.

(c) Not seeing your own [ugly] face, [you make] a scene about your neighbour's face

(d) See 28.

(e) *Itadmo* derived from *ltaces*, to look at.

30. (a) ལག་ཤེས་ཀུན་གྱི་གཡོག་པོ་ཡིན།

གཏམ་ཤེས་ཀུན་གྱི་དཔོན་པོ་ཡིན།།

(b) lag'shes gun'gyi yog'po in'  
stam'shes gun'gyi spon'bo in.

(c) Who is clever with his hands, is servant of all, who is clever in his speech, is master of all.

(e) The ending *gyi* is retained here. The proper Ladakhi would be *gunni*. The silent *g* and *d* in *gtam* and *dpon bo* become *s*.

31. (a) ཆག་བོས་འགས་པོ་ལ་མ་བྲེལ།།

(b) chag'poe gas'pola ma threl'.

(c) What is broken, must not laugh at what is cracked.

(d) See 28 and 29.

(e) *Chagpo* and *gaspo* are substantives derived from verbs.

32. (a) མ་ཤི་ཚེ་རིང་འདུག་ན་སྤྲན་མའི་སྤན་ཆང་སྤྲེར་ཡིན།།  
 (b) mashi'thse ring'dugna shran'mä shran'chang ster'rin.  
 (c) In the time I live, not die [before I shall die] I shall give you a beer of peas.  
 (d) A threat. Before my death I shall find some opportunity to give you a severe beating. The beer of peas is said to be of a very bad taste.  
 (e) *Mashithsering* is a *Compos. adverb. and copulat.*
33. (a) མ་བུ་བྲམ་བས་མཐུན་ཆ་ན། ཚལ་སྒོ་ཚོད་མས་ཚོད།།  
 (b) ma'bu drabs'thun cha'na  
 thsalrgo thsod'mä chod'.  
 (c) If mother and daughter agree in their counsel, breakfast may pass off well with vegetables [only].  
 (d) Much displeasure can be avoided by talking over a thing, before doing it.  
 (e) *Mabu* is *Compos. copulat. drabsthun comp. determin.*
34. (a) བས་མ་པ་སྒྲིན་ལ་མ་བདང་ན།  
 འགྲོད་པ་དྲིང་ན་ཡོང་འདུག།།  
 (b) sam'ba ngon'la matang'na  
 gyod'pa sting'na yong'dug.  
 (c) If you do not give thought first, repentance will come afterwards.
35. (a) བོང་ཐུའི་ན་སཚྲིག་ལ་སེར་སྤྲུག་ན། ཡང་ན་ཐལ་བ་སྤྲུག་ན།  
 ཚོགས་ཡིན།།  
 (b) bon'gui nam'chogla ser'lugna yangnathal'ba lugna, tsogs'in.  
 (c) It is all the same whether you pour gold in the ear of a donkey or dust.  
 (d) Excuse of the lamas, when asked, why they do not teach the people.  
 (e) In *namchog* as in many other words the silent letter of the second syllable is pronounced with the first.
36. (a) སྤྲན་མ་སྤྲུག་བརྒྱབ་ན། དྲིང་མ་དགོད་མ་ཤོར།།  
 (b) ngan'ma rgag'gyab'na, sting'ma rgod' ma shor'.  
 (c) When the man who walks first, stumbles, the man following behind, must not laugh.

- (d) Do not laugh at another man's misfortune, the same might easily come to you.  
 (e) The second sentence in full would be: *stingmanas rgod ma shor*, from the follower a laugh must not flee.

37. (a) ལྷག་ལྷག་ནས་བྱི་ཡོང་འདུག་ཟེར་དེ།

ཞུ་འདུག་ནས་རྩོ་བ་འཁུར་དེ་ཆ་ཅུག།

- (b) *stag'nanä khyi'yongdug zer'te zha'bugnä rdo'a khurte cha'rug.*  
 (c) Saying there comes a dog out of Stagna [a village four miles from Zhabug] they go carrying stones out of Zhabug.  
 (d) Do not be afraid, there will be a helper.  
 (e) *Zhabug = zhabub = falling headlong into a bog; charug = cha'adug; the d of 'adug becomes an r after a stem ending in a vowel.*

38. (a) མི་ངན་ཚོགས་གསེབ་ལ་ཆ་ན།

ཤིང་ངན་དྲུ་དང་ཐུག།

- (b) *mi'ngan thsogs' sebla cha'na shing'ngan ta'ku dang thug'.*  
 (c) When a bad man goes into the middle of a forest, he meets [finds] only with bad crooked wood.  
 (d) A bad man sees only bad things and persons about him.  
 (e) *Taku* is the Ladakhi for crooked, crippled, ill-shaped.

39. (a) མི་ལ་སྐྱིད་མི་ཐག།

ར་ལ་ཚོལ་མི་ཐག།

- (b) *mi'la skyid' mithag' ra'la thsil' mi thag'.*  
 (c) Man cannot bear good fortune, [just as] a goat cannot bear [eat] grease.  
 (e) *Thagces = thegpa.*

40. (a) བྱི་ལ་སྤྲུལ་དང་བེ་རྩེ་ལ་ཤོ།

- (b) *khyi'a sgal'dang be'daa shol.*  
 (c) To the dog is a load, what the plough is to a musician.  
 (d) Certain people cannot be expected to do real work.

(e) For *a* instead of *la*, see l. *Beda* is supposed to have been originally འབྲེ་བའོལ, *bedol*, a travelling outcast man, about the dropping of final *l*, see 4 (e); *o* and *a* often change in verbal roots.

41. (a) དམ་འཕང་སྒྲིང་ངམ། དཔོན་བཅོས་བཀྲོན་སྒྲིང་ངམ། །  
 (b) stä'phang nyo'ngam, spon'boe kyon'nyon'gam.  
 (c) Do you suffer from being thrown off the horse or from being scolded by your master.  
 (d) Ironical inquiry, when a person is not in good spirits.  
 (e) There the classical ending *am* of the question is retained, the Ladakhi has only *a*.
42. (a) སྐྱ་གུ་ལ་དཔེ་ར་དང་བཅུན་རྩུང་ལ་ཇུ། །  
 (b) thrug'ula spe'ra dang tsun'jungla ja'u.  
 (c) Speech [of adults] is to a child, what a *jau* is to the *tsunjung* [the lama apprentice].  
 (d) It is not good to speak of everything before children, just as the *tsunjung* is not deemed worthy to receive a *jau*, [after having taken part in a religious ceremony].  
 (e) *Spera* is originally *dpe sgra*, for *ra* instead of *sgra*, see 7 e. *jau* = a little tea, because everything used to be bought with tea in Tibet, a Tibetan silverjau = 3¼ annas, *btsunjung* = *btsunchung*, see Ladakhi Grammar, laws of sound 6.
43. (a) ཁ་དམ་ཀོ་ལྷག་ཟེར་ས་དང་སྐྱ་མའི་འོ་ལྷང་ཟེར་ས་ལ་སྐྱབ་འདུག །  
 (b) kha'tä ko'wag zer'sa dang' la'mä tro'wang zer'sala hleb'dug.  
 (c) He arrives at the place where the crow says *kowag* and [then], where the *lamas* say *trowang*.  
 (d) Used derisively of a man, who has nothing to do and spends his life in dullness.  
 (e) *Zersa* is *Compos. determin.* *trowang* imitates the sound of the big drum.
44. (a) སྐལ་ཏི་སྟིང་ཅན་ནི་སྟིང་བཀོལ་བཀོལ་ལ།  
 བོད་སྟིང་མེད་ཀྱི་སྟིང་སྟོར། །  
 (b) bal'ti nying'canni nying' kolkol'la bod' nying med'kyi nying stor'.

- (c) [Looking] at the tricks of the plucky Balti, the heart of the timid Tibetan is lost.  
 (d) An explanation of the constant bad luck of the West-Tibetans on the ground of the national character.  
 (e) *Bkolbkol* is a word which seems to occur only in this connection.

45. (a) མཉམ་པོ་དུགས་པ་སྐྱ་མ་ལ་ཁྱོད།

- (b) *nyam'po dug'spa la'maa khyod'*.  
 (c) [When] living together, [we say] "thou" to a lama.  
 (d) Respect is lessened by closer acquaintance.  
 (e) *Khyod* is the common word for addressing inferiors or comrades. A lama ought to be addressed with *nyerang*; *dugspa* = *dugpar*. The Supine is sometimes used instead of the Gerund.

46. (a) མནའ་མ་མནའ་མ་ཟེར་ར་ནི་མིའི་ཡོག་སྟོ་ཡིན།

སྐྱབ་ལ་གཡུ་ཞུང་བདག་ག་ནི་སེམ་པའི་མགོ་བསྐོར་ཡིན།

- (b) *na'ma na'ma zer'ra ning' mi'i yog'mo in'*.  
*gyab'la yu'zhung tag'ga ning sem'pā gob'skor in'*.  
 (c) [Although they] call her daughter-in-law, she is the servant of men. On the back many turquoises are fastened, but it is a deceit of the soul.  
 (d) Refers to the low position of the Ladakhi woman.  
 (e) *Zerra* and *tagga* are corrupted from *zerbar* and *btagpar*. The supine used instead of the gerund = *gyuzhung* = *gyuchung* = small turquoises. See also *buzhung* for *buchung*. All Ladakhi women wear their turquoises on a strap of leather which is fastened on the head and descends to the middle of the back. *Semba* = *sems*, soul. *samba* = thought.

47. (a) བྱ་དམ་ཀོ་ལྷག་ཟེར་བ། ཅུང་ཀའི་སྟོག་འཁྲུལ།

- (b) *Kha'tā ko'wag zer'pa, cung'kā mig' thrul'*.  
 (c) The crow has said *kowag*; [in the] eye of the raven it is mistaken.  
 (d) A man may say something very nice, [for instance *kowag*] his enemy will find great faults in it.  
 (e) *Zerpa* is past participle; *cungka* = *skyungka*.

48. (a) ཟ་བོ་ཁྲ་ཏས་ཟོས། ཅུང་ཀའི་ཁ་དམར་བོ།  
 (b) za'o kha'tä zos', cung'kä kha' marpo'.  
 (c) The [stolen] food was eaten by the crow [but the beak of the raven is red].  
 (d) Often the wrong person is caught instead of the guilty one.  
 (e) *Zos*=*bzas*, *zos* is the only past tense in Ladakhi, which changes the vowel.
49. (a) ཚོལ་སཐོང་སྟེ་ཁ་འགས།  
 (b) thsil'thong'ste kha'gas'.  
 (c) [When] seeing grease, the mouth cracks [open].  
 (d) When you see something nice you want to have it.  
 (e) *Thsil*=mutton grease, a very desirable thing in Ladakh.
50. (a) ལོར་སེད་ཚོང་ས་ལ་ཆ་ན། ལྷོ་འདོད།  
 (b) nor'med thsong'sala cha'na, nyo'dod.  
 (c) Who goes to the shop without money, likes foolishness.  
 (d) Do nothing unprepared, you might be laughed at.  
 (e) *Nyodod* is *Compos. determ.*=a liker of foolishness.
51. (a) ལྷོད་ན་ལྷོད་ན་ངའི་སང་གྲུལ་ལས་ལྷོད།  
           སྤང་ན་སྤང་ན་ངའི་སང་ལྷོས་བས་སྤང།  
 (b) stod'na stod'na ngä' sang gyal'lä stod'  
       smad'na smad'na, ngä' sang thus'pä smad'.  
 (c) Who praises me, is a better man than I am.  
       Who despises me, is a worse man than I am.  
 (d) Said by a man who has heard that slander is going on about him.  
 (e) For *sang* with the comparative, see Jäschke's grammar; *rgyallas* and *thuspas* are Instrumentals, *gyalla*=a good man.
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